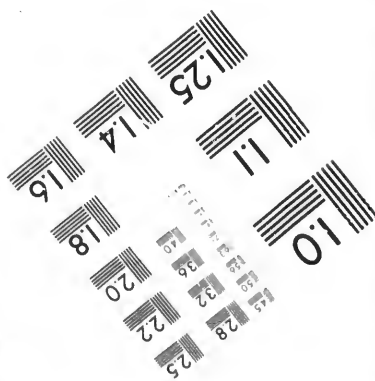
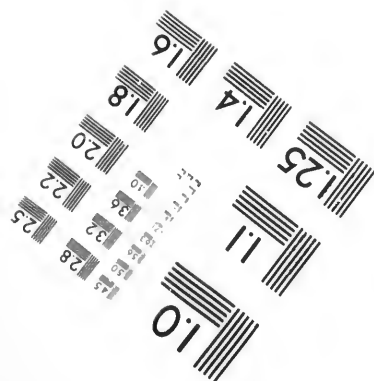
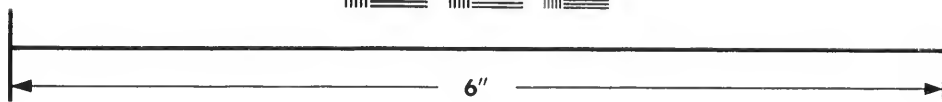
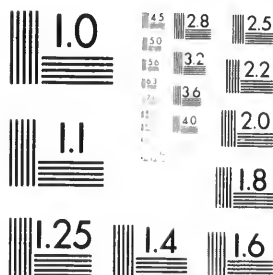


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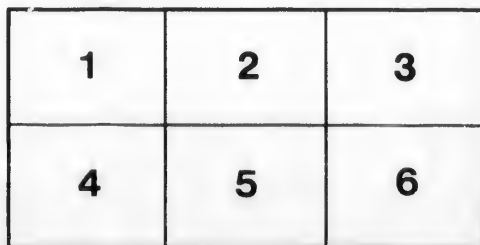
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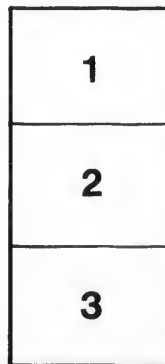
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The Primary Address

—OF THE—

RT. REV. I. HELLMUTH, D.D., D.C.L.,

Bishop of Huron,

DELIVERED BEFORE THE

Synod of the Diocese,

IN THE

"BISHOP CRONYN HALL," LONDON, ONT.,

JUNE 5, 1872.

LONDON :

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1872.

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The Bishop's Primary Address.

MY REVEREND BRETHREN AND BRETHREN OF THE LAITY :

Addressing you from this place for the first time in Synod assembled, as your Bishop, you will readily understand me, and sympathize with me, when I say, that having taken a survey of the holy, vast and important work committed to my trust, I feel overwhelmed with the magnitude of the Charge, and the responsibility of my Office.

But for "the grace of God," I should despairingly cry out, in the language of the Apostle :—"Who is sufficient for these things ;" and the consciousness that I have your prayerful sympathy, is an unspeakable comfort to me.

Feeling more strongly, than I ever felt before, the constant need and guidance of the Holy Ghost, let me entreat you to remember me always in your prayers, that grace may be given me to be "a wise and faithful Servant," giving to the family of God, committed to my oversight, "their portion in due season ;" serving God in this Office to the glory of His Name, and to the edifying and well-governing of His "Church, which He hath purchased with His own blood."

It is you who—under God—have placed me in this high and responsible position ; all I can promise is—by the grace of God—to labour diligently, pray fervently and constantly for the good of the Flock of Christ over which I am called to watch, as one who must give an account for his Stewardship.

CONSECRATION.

The 24th of August last was to me a solemn and memorable day—my consecration to the Episcopate.

IV.

The Most Rev. the Bishop of Montreal and Metropolitan of Canada acted as Consecrator, The Right Revs. the Bishops of Ontario and Toronto as Presenters, The Right Rev. the Bishop of Michigan, The Right Rev. Bishop Bedell—Assistant Bishop of Ohio—and The Right Rev. the Bishop of Dunedin assisted in the service, and in “the laying on of Hands.” A large number of the Clergy and Laity were present also.

My friend the Rev. Dr. Boomer—now Dean of Huron—preached an able and eloquent Sermon, suited to the occasion, which has since been published in the last journal of our Synod.

The late lamented Bishop of Huron was unable to be present, owing to his then feeble state of health, which was a source of deep regret not to me only, but to all who took part in the solemn Service.

Since then “it hath pleased Almighty God of His great mercy to take to Himself, the soul of our dear brother.”

It is but due, that we, who have met for the first time in Synod assembled, since the demise of our late Bishop, should put on record our tribute of love and respect for his memory. From my long and intimate acquaintance with him, I rejoice to bear here my public testimony, that he was a true, experimental and faithful Servant of Christ—ever jealous in every position he occupied—for the simplicity of Gospel truth.

What success attended his labours, under God, as Bishop of this Diocese, facts speak! The number of Clergy more than doubled during the 14 years of his Episcopate. He has gone ripe for the garner to his heavenly rest. His last illness, which was very trying, he bore with true Christian fortitude, being enabled continually to realize the love and faithfulness of his Saviour, and to enjoy the full assurance that when his earthly house of this tabernacle was dissolved, he would enter into possession of the house, not made

with hands, eternal in the heavens. Truly and sincerely could I give utterance to the words of Scripture, as I was bending over his grave:—"Blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours, and their works follow them."

We shall soon proceed to take counsel together and to deliberate, in what way we can best promote and further the interests of our beloved Zion. And while engaged in the necessary business to discuss Canons and make or alter Laws for the good and economic government of the Church, I trust that every utterance and act within these walls will testify that we have the mind of Jesus; that we are actuated by a spirit of brotherly love and holy zeal, and that we are truly "knit together in unity of Spirit, in the bonds of peace and in righteousness of life." Let it be our united prayer, that by the power and influence of the Holy Ghost, this Synod may prove fruitful in blessed results, to each and all of us, and tend to strengthen our union and sympathy in loyal attachment to our ancient and blessed inheritance of "Evangelical truth and Apostolic order."

EPISCOPAL ACTS, &c., &c.

During the short period of my Episcopate, I have been enabled to visit a large portion of the Diocese, a detailed report of which will be printed in the Journal of the Synod.

I shall here simply give a summary of my work:—

360 have been confirmed.
 9 persons have been admitted to the Diaconate.
 3 have been Priested.
 3 Churches have been Consecrated.
 2 opened for Divine Service.
 I preached 65 Sermons
 Made 35 Addresses.
 Administered 11 times the Holy Communion.
 Baptized 10 persons.
 Travelled about 3,500 miles.

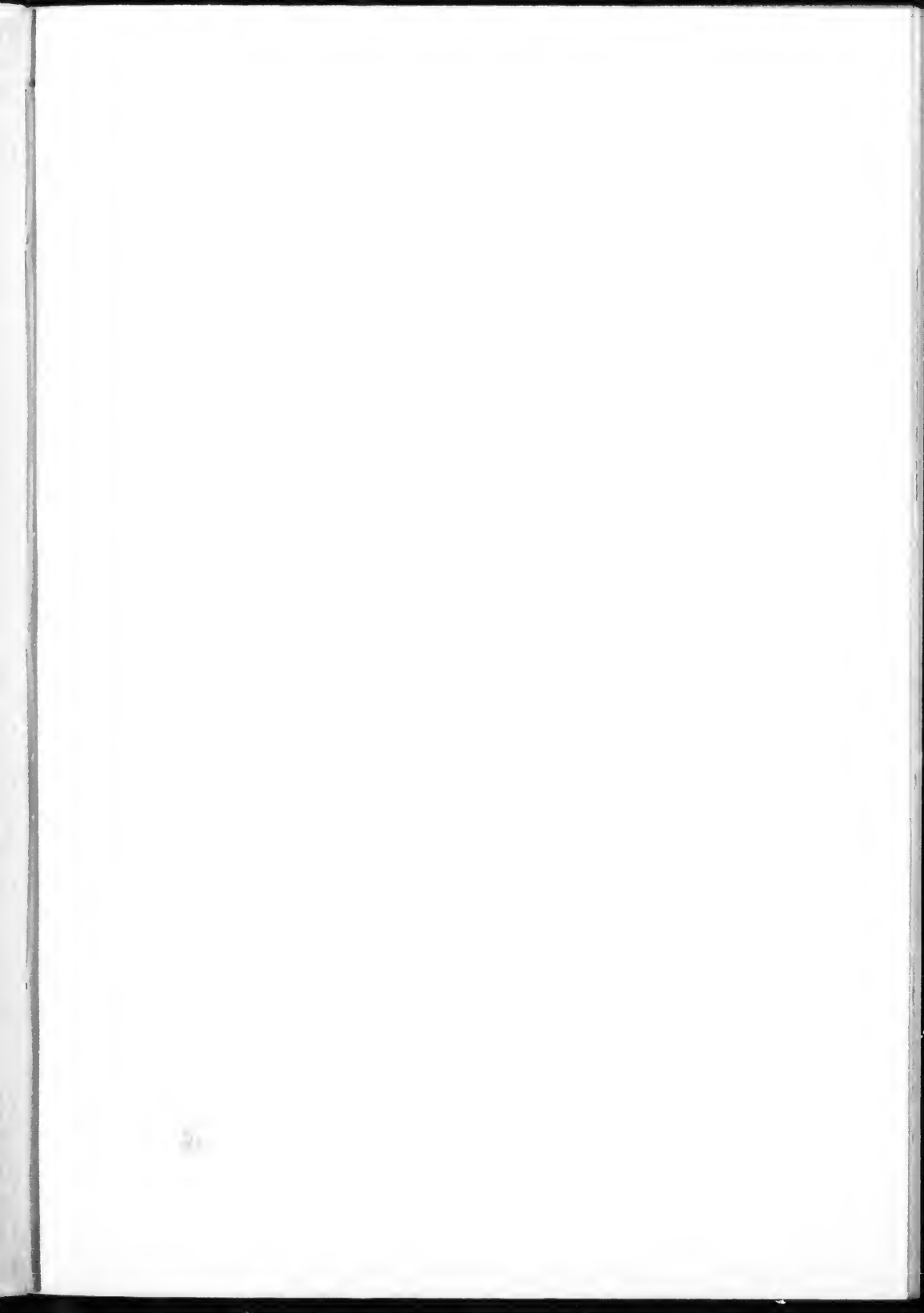
CHURCH SERVICES, &c., &c.

The subject of abbreviating our Services, and how to conduct them with a view of securing, as far as possible, harmony of practice, and making them more suitable to the several wants of our larger Parishes, and more especially in regard to our extensive and widely-separated Mission-Stations, has often been brought before our Synods, and the Bishops are not unfrequently appealed to for counsel and authority on these matters. Anxious to meet the wishes of the Clergy, I would affectionately recommend—until the Synod of this Diocese, or the Provincial Synod has authoritatively passed a Canon on this subject—the following for your guidance :—

1. The Public Services in Churches or Chapels, to begin always with one or two of the Scripture sentences, as provided by the Rubric, viz. : “ *The Minister shall READ with a loud voice, some one or more of these sentences of Scripture.* ” &c., &c.
2. In Parish Churches, the Morning Prayer ; the Litany and the Communion Office, may be used as separate services, provided that the former and the latter be both used during the Forenoon of Every Sunday ; and that the Litany may be used either in the Forenoon or Afternoon.
3. That in Missionary Churches where the Clergyman ministers to more than one congregation on the same day, he may curtail the customary Morning Service, so long as one or more of the three Offices be used in its entirety, and so long also as the several congregations shall have each one of the Offices brought before them at least once a month.
4. That when the Holy Communion is administered, there shall be a pause after the Prayer for the Church Militant, to afford opportunity for Non-Communicants to withdraw. And when there is no Communion, the Service conclude with the Prayer for the Church Militant, Collect, and Benediction, as ordered by the Rubric.
5. Before the Sermon, the Lord's Prayer may be omitted, and a Collect used only.

IN REFERENCE TO VESTURE AND POSTURE, &c., &c.,
I would recommend the following for adoption, which I have taken from the Canons of the “ Church of Ireland :—”

- (a). “ Every Presbyter and Deacon at all times of his public ministration of the Services of the Church, shall wear a plain white Surplice with sleeves, and such minister may wear Bands, and upon the Surplice the customary Scarf or Stole of plain silk, and being a Graduate he may wear the Hood pertaining to his Degree. And no minister shall wear any other ecclesiastical Vestment or Ornament, provided that any minister shall be at liberty to wear a plain Black Gown when preaching.”



VII.

(b). "Every Minister at all times of his public ministration of the Services of the Church, shall speak in a distinct voice, and so place himself that the people may conveniently hearken unto what is said, and in no case when he is offering up prayer shall his back be turned to the Congregation."

(c). "Every Minister, when saying the Prayer of Consecration in the Service prescribed for the administration of the Lord's Supper, shall stand at the North-side of the Table,—by which, both here and in the Rubric of the Communion Office, is to be understood that side or end of the Table which in Churches lying East and West, is towards the North."

(d). "The Communion-Table shall be a moveable Table of wood, and shall have such decent Covering as the Ordinary shall approve of; but for the administration of the Lord's Supper it shall be covered as provided by the Rubric."

(e). "No Minister shall elevate the Bread or Wine used in the celebration of the Lord's Supper; nor shall he give, or by word or gesture appear to give any adoration thereto; nor shall he bow the Head, or do any other act of obeisance thereto."

CONCERNING THE HYMNAL TO BE USED IN THIS DIOCESE.

Until the Synod has finally decided on this question also, I would recommend the one generally in use in this Diocese, or that published by the S. P. C. K.

Gladly would I have recommended the use of "HYMNS ANCIENT AND MODERN," but having lately very carefully examined the same, I have no hesitation in declaring—while admitting the excellency and Scriptural character of very many—that I cannot approve of the *present* Collection. Not because that some of them are translations from the Romish Breviaries, but simply from the fact that many of these hymns are unscriptural and contrary to the authoritative teaching of the Church of England.

I would equally object to such false teaching, come from what source it will. I do not exaggerate when I say that some of the Hymns—objected to both by the moderate "High Church," and "Evangelical Schools,"—boldly teach the Romish doctrines of Transubstantiation; the Real Presence in the Sacramental Bread and Wine; the Adoration of the Elements; Invocation of Saints, and other kindred false doctrines, which caused our separation from the Church of Rome at the cost of England's "Noble Army of Martyrs."

VIII.

INVOCATION OF SAINTS is distinctly taught in Hymn 50, which is a translation from the ROMAN BREVIARY. The Proto-Martyr St. Stephen is thus addressed :—

“ First of Martyrs, thou whose name
Doth thy golden crown proclaim ;
Not of flowers that fade away
Weave *we* this THY CROWN to-day.
 &c., &c., &c.

See also Hymn 53, which commences thus :—

“ A Hymn for *Martyrs* sweetly sing ;
For INNOCENTS YOUR PRAISES bring.”
 &c., &c., &c.

In Hymn 376, The Virgin Mary is still more boldly thus invoked :—

“ Shall we not love thee, MOTHER DEAR,
Whom Jesus loved so well ?
And in his Temple year by year,
THY joy and glory tell ?”
 &c., &c., &c.

Surely our praises and adoration ought to be offered up to the Creator only, and not to His creatures !

In Hymn 96, the CROSS, the THORNS, NAILS and LANCE are idolatrously thus addressed :—

“ Thorns, and Cross; and Nails and Lance,
Wounds our treasure that enhance,
Vinegar, and Gall and Reed,
And the pang His soul that freed—
May THESE ALL our Spirit sate,
And with love *inebriate* ;
In our souls plant virtue's root
And mature its glorious fruit.”
 &c., &c., &c.

The REAL PRESENCE of Christ in the Bread and Wine, and the ADORATION of the ELEMENTS are boldly taught in Hymns 203, 206, 242.

Hymn 84, the “*Vexilla regis*,” is used in the Romish Church in the MASS, on Good Friday ; and the “*Adoro te*,” 206, composed by Thomas Aquinas, is addressed to the Holy Eucharist ; and Hymn 221 is a translation from the “*Dies Iræ*,” which is usually sung in the Masses for the dead.

These few examples or specimens, will suffice to show that my voice of warning against the use of that

Hymn book in our Churches or families is not raised too early.

It is true that this Hymnal has been adopted by many Churches on both sides the Atlantic—even by Non-Conformists—but I believe this has been effected by insidious persevering efforts on the part of Ritualists to force it, "*per fas aut nefas*," on the Clergy and people, who were not, or who are not aware of the poisonous admixture of that Collection. The very admixture of Romish with Scriptural Hymns, set to attractive music, increases the danger, and against which I would warn all who love and desire to retain the Scriptural character of our beloved Church in all her services.

The Compilers have taken good care to administer the poison homœopathically—in small but effectual globules.

If all the Hymns were unsound, they would at once have been detected, and very few would have been deceived. It was therefore a skilful masterpiece of our Anglican Romanizers to administer the poison in small doses, not to be perceived immediately, but to effect nevertheless eventually their purpose, of undermining the Scriptural Constitution of our Reformed Church.

The rapid and wide circulation of these Hymns can be traced to the confederate and resolute efforts of the Anglican Romanizers, who engaged in the undertaking, pushed it forward with a view of supplanting the Hymn Books of the S. P. C. K. and others, in which they have wonderfully succeeded. Many of our more vigilant Churchmen, becoming alarmed at this, brought the matter before the Bench of Bishops and the House of Lords, with a view of counteracting the dangerous tendency of "Hymns Ancient and Modern."

"The Protestant Episcopal Church in the United States of America," at their last General Convention, and the "Church of Ireland," in Synod assembled,

adopted Hymnals of their own, in which the objectionable Hymns in "Hymns Ancient and Modern" have been studiously, advisedly, and carefully omitted. Thus in a direct and indirect way have the two noble branches of the Mother Church authoritatively condemned the very Hymns to which I object. I have no doubt that our English Houses of Convocation, who have now under consideration a Hymnal to be adopted by the Church at large, will follow the above example.

The Editors of the "Priests' Prayer Book," known as the most advanced Ritualists, are so satisfied and delighted with the good services "Hymns Ancient and Modern" have rendered to their cause, that a more advanced Hymnal, known as the "London Hymnal," is to be circulated broadcast in the Church, at Home and in the Colonies.

These Hymns are only a part of a scheme to familiarise our minds with Romish phraseology and doctrines, and thus gradually, but surely, to train our people—especially the young—for the reception of doctrines and practices contrary to God's Word, contrary to the teaching of our Church, and for the rejection of which the Roman Hierarchy condemned our noble Reformers to be burnt at the Stake.

It is a deplorable fact, that while these Ritualists are wearing the uniform of the Church and eating her bread, they are at the same time invading her sacred territory by perseveringly teaching doctrines, and introducing practices diametrically opposed to her authoritative and dogmatic teaching as embodied in her Liturgy, Homilies and Articles. For instance:—Our Article XXVIII. Scripturally protests against the subtle idolatry involved in TRANSUBSTANTIATION, or the change of the substance of the sacramental bread and wine into the real, natural, and incarnate body of our Lord—a theory which makes the Sacrament destroy itself, as such, by merging the sign, into the thing signified, and in the very language of that Article, is

declared to be "repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions;" and again, our Article XXXI., which in bold, and faithful language condemns the Romanist doctrine of the SACRIFICE OF THE MASS, as being "blasphemous fables and dangerous deceits," are notwithstanding, undisguisedly, and in defiance of all protests, taught by these Ritualists, as can be amply proved from their own authorized publications.

I shall here give only a few quotations to show that my remarks are not exaggerated:—

In "The Church of the World," page 236, we read thus:

"Nothing can ever make up for the loss of the perpetual Presence of God incarnate, under the form of bread, on the altar; or for the practical change which has turned our Clergy from a sacrificing Priesthood into a preaching Ministry."

After Consecration of the Elements, the Communicant is directed in "*The Little Primer*," page 67, thus to pray:—

"By the words of which the bread becomes the body of Christ and the wine the blood." "I believe, O, Jesus, that Thou art truly present; I worship Thee as the Shepherds worshipped Thee, as the wise men adored Thee."

In the same "*Little Primer*," page 16, the Communicant is further instructed thus to act:—

"To bow down the head and body in deepest adoration when the Priest says the awful words, and to worship the Saviour then verily and indeed present on His altar."

The PROPITIATORY SACRIFICE OF THE MASS FOR THE DEAD is taught in "The Altar Manual," pages 12 and 16, in the following prayer:—

"Grant that the Sacrifice may be a propitiation for me, and for all for whom I have offered it."

The DOCTRINE of PURGATORY, which our Art. XXII. dogmatically declares to be a "fond thing, vainly invented and grounded on no warranty of Scripture, but rather repugnant to the word of God," is nevertheless believed in, and taught by Ritualists in the "Tracts

for the Day," Nos. 2 and 10, pages 28 and 46, in which the following words occur :—

"Those who are neither with the saints nor with the damned suffer great anguish, and that meantime their souls are benefited by the prayers, and offerings of the Church, and by alms given in their behalf; and that those who have not died beyond the pale of Salvation receive mitigation in their sufferings, and ultimate release; and that possibly those who are lost gain a mitigation which may last through Eternity.

Further, that by omitting the practice of "men flocking to the altar of God there to offer up their prayers in conjunction with the All-prevailing Sacrifice for their departed friends, the dead have been defrauded of their right."....."Worse than all that, through a great part of Western Christendom the voice of prayer for their peace and refreshment has already ceased for 300 years; thus the perfecting of the saints has been retarded, and the great day of final reckoning postponed."

INVOCATION OF SAINTS AND ANGELS is taught and practiced :—

"O, Holy Michael, Prince of the Heavenly Host, pray for us."

Again :—

"Blessed Mary, Mother of God, ever Virgin, pray for us."—(*Vide Invoc. of Saints and Angels, by Rev. O. Shipley, p. 66.*)

But the worst feature of these Ritualists is that they determinately remain within the bosom of the Church, while they are abusing and reviling the Reformers, the Church of the Reformation, and the Bishops, who, in faithfulness to their trust, remonstrate against their teachings and practices. A few quotations in proof of this will suffice :—

A writer in *Church and the World* (Ed. 1866, p. 237,) says :—

"Our place is appointed us among Protestants, and in a communion deeply tainted in its practical system by Protestant heresy; but our duty is the expulsion of evil, and not flight from it."

In the "*Church News*," May 5th, 1869, is the following :—

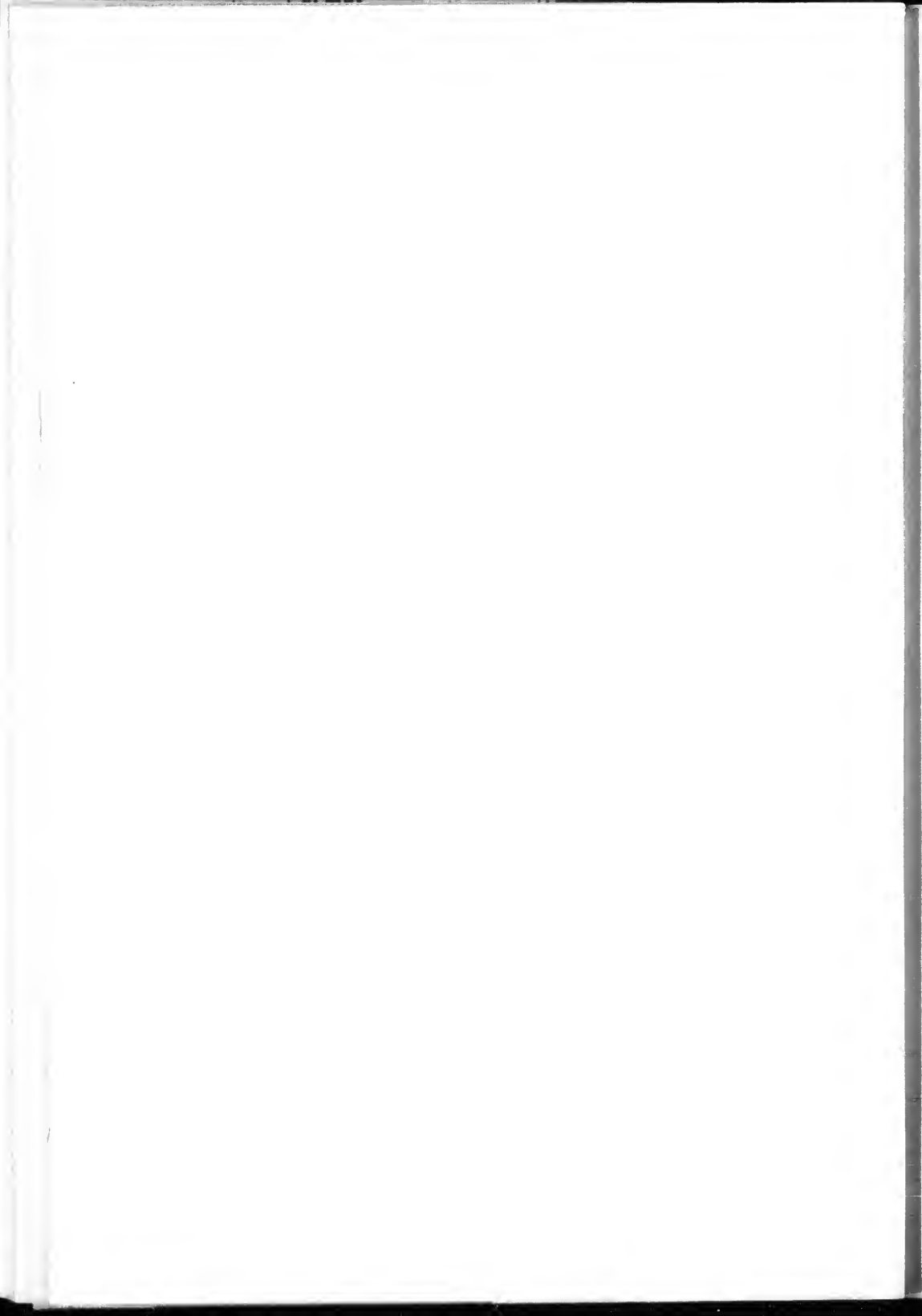
"They (the ministers) carry on a school, and are indefatigable in visiting the poor, and in infusing into the veins of an ignorant and unsuspicious populace the poison of Protestant heresy."—"Pest of Protestantism."

In the "*Church Times*," Sep. 3rd, 1869, the following words occur :—

"But we should much prefer seeing attention centred on Theological matters and questions of discipline, and extirpating that ulcerous cancer of Protestantism which must be fatal, sooner or later, to any Church that does not use moral steel and fire upon it."

"By way of protest against the monstrous figment of Protestantism."—*Ibid.*





In the "*Church Times*," Jan. 28th, 1870, the following language is used:—

"We are bound to correct one of the speakers [at the Islington Clerical Meeting] who remarked that the Tractarian School, whatever its good points may be loses sight of the distinctive doctrines of the Reformation. We do not lose sight of them at all. We are busy in hunting them down, and have no intention of foregoing the chase till we have extirpated them. That is plain speaking enough, we trust."

"Anathema to the principles of Protestantism."—*Palmer's Letter to Golithely.*

Dr. Littledale, in his *Lecture on Innovations*, calls the Reformers

"A set of miscreants and utterly unredeemed villains."

"What, we should like to know, has the Church of England to do with the spirit and principles of the Reformers, except to get rid of them as soon as possible. We will have nothing to do with such a set."—*Church News*, FEB. 19, 1868.

"The work going on in England," writes the Editor of the *Union Review*, "is an earnest and carefully organized attempt on the part of a rapidly increasing body of priests and laymen, to bring our Church and country up to the full standard of Catholic faith and practice, and eventually to plead for her union with the See of St. Peter."

"We are weekly praying in behalf of the Holy Father, and for restored communion with the See of St. Peter."—*The Union Review*, p. 397.

"If we were to leave the Church of England, she would simply be lost to Catholicism. Depend upon it, it is only through the English Church itself that England can be Catholicised (*i.e. Romanized*), and to give up our position in it, with all the innumerable opportunities it offers, would be to leave our country a prey to infidelity. To join the Roman Catholic Church in any but a *corporate capacity* would be, in our opinion, to sin against the truth."—*The Union Review*, p. 410.

"We give the people the real doctrine of the mass; the name will come by and by. So with regard to the *Cultus (or worship) of the Virgin*, we are one with Roman Catholics in faith, and we have a common foe to fight. There may be a few divergences of practice on our side, but *we seek to make no terms*: we come in the spirit of love and humility; and we are sure that the *chief Shepherd of the Flock of Christ* (the Pope) *will deal tenderly with us*."—*The Union Review*, p. 411.

"Protestantism, as a living force, as a proselytizing power, is extinct. Its work is done; we must increase, Protestants must decrease. Justification by faith, the most immoral of Protestant dogmas, has run its tether, and happily died of self-strangulation."—*Church News*, Nov., 1867.

"We hope to draw the Protestants to the Church of Rome. But when? ah! when? The time cannot be very far off. We derive our confidence from the progress of the past. In twenty years hence Catholicism will have so leavened our Church, that she herself, in her corporate capacity, will be able to come to the Church of Rome, and say, 'Let the hands which have been parted these three hundred years be once more joined.'"—*The Union Review*, p. 384.

To advance and propagate these principles in the Church at home and abroad, the Ritualists have been,

and are regardless, and utterly indifferent to the peace of the Church. They have agitated and divided households, Churches and Parishes; they have thrown Congregations and Flocks into unseemly and mournful collisions; are determined to defy all custom, law and authority, both of Church and State, and take up a defiant position against all Episcopal interference or remonstrance with their Romanizing innovations and practices.

Alarmed, however, at the bold encroachments of a system so subversive to the doctrines, principles and discipline of the Church, some of our Archbishops and Bishops are nobly protesting, and taking measures against these Ritualists and their practices, in clear and unmistakeable language:—The late Archbishop of Canterbury (Dr. Longley) in reply to an Address presented to him by the English Church Union, on the 3rd February, 1866, at Lambeth Palace, said:—

“I cannot but feel that those who have violated a compromise and settlement which has existed for 300 years, and are introducing vestments and ceremonies of very doubtful legality, are really, though I am sure quite unconsciously, doing the work of the worst enemies of the Church. . . . I confess I have witnessed with feelings of deep sorrow, the tone of defiance with which the recently introduced practices have in some instances been supported.”

English Church Union Monthly Circular, 1866, p. 73, 74.

The same Archbishop, in answer to an Address from the Members of the National Club, 19th Feb., 1867, said:—

“I am by no means insensible to the dangers which at this moment beset the Church of England from the revival of certain ceremonial observances and the introduction of changes in our Ritual, symbolical of Doctrines at variance with those of our Reformed Church. The answer which I gave to the Address of the English Church Union twelve months ago sufficiently indicates my feeling on this subject, and subsequent events have only tended to confirm the justice of the remarks I then made.

“With an anxious desire to follow after that charity which thinketh no evil, I now find it impossible to evade the conviction, that among those who are joining in the present movement for the restoration of Eucharistic vestments, the use of incense and candles in the day time, the offering of the Holy Sacrament as a propitiatory sacrifice, and the

elevation of the consecrated elements for the worship of the people, there are many who are resolved, if possible, to obliterate in the formularies and worship of our Church every trace of the Reformation. The publications which are the acknowledged exponents of these opinions, leave no doubt in my mind upon this point, and having had some experience in times past of the tendency of such a movement as this, I have the less difficulty in interpreting its real bearing. Sixteen years ago I had to contend with an attempt of somewhat the same character, at St. Saviour's, Leeds, where among other innovations the practice of confession after the Roman usage was introduced, and as soon as I proceeded to reprove it by the exercise of discipline, some of the Clergy of that Church showed themselves in their true colours by seceding to the Church of Rome."

In the posthumous Charge of Archbishop Longley, these words occur:—

"Now, it is far from my intention to impute to all those who have taken this ill-advised step of adopting the sacrificial vestments any sympathy with Roman error; but I am constrained to avow that there are plain indications in some of the publications which have been issued as manifestoes of the opinions of that section of our Church, that some of its professed members—yea, even of her ministers, think themselves at liberty to hold the doctrines of the Church of Rome in relation to the Sacrifice of the Mass, and yet retain their position within the pale of the Anglican Church with the avowed purpose of eliminating from its formularies every trace of the Reformation, as regards its protest against Romish error. The language they hold with respect to it is entirely incompatible with loyalty to the Church to which they profess to belong. They call it 'a Communion deeply tainted with Protestant heresy;' 'Our duty,' they say, 'is the expulsion of the evil, not flight from it.' It is no want of charity, therefore, to declare that they remain with us in order that they may substitute the Mass for the Communion; the obvious aim of our Reformers having been to substitute the Communion for the Mass."

Extract from Remarks made by the present Primate (Dr. Tait) to the Archdeacons and Rural Deans, who assembled in his Library at Addington, October 4th, 1871:—

"No one can take up a newspaper or travel in a railway carriage without being confronted with the fact that the laity of England are alarmed by seeing that there are some of the Clergy who are bent on restoring the mass and the distinctively Roman doctrines which this country rejected at the Reformation. . . . It could not be denied that there were some churches in the country where the Romish mass, which our Reformers died to resist, was sought to be restored, and he must ask,—Can the Bishop's authority stand still while the affections of the people are being alienated by practices intended to undo all

the benefits which the Reformation had conferred upon this country? We hear, it is true, a plea for liberty in the Church; and such a plea must not be treated lightly. Liberty we must not lose, but it must be liberty within the limits of the law. If the Bishop is called upon by a proper authority, it is evident that he must act, and it may be that he may find it necessary to act of his own accord. In judging of what is lawful in the Church, he must remember that he is a Bishop of the Church of England, and not of that of Rome."

The Archbishop of York (Dr. Thomson) in his reply to a Lay Deputation in 1866, used the following words:—

"The use of strange vestments and ceremonies, which neither we nor our fathers have seen, has often been spoken of as childishness and frivolity. I have never been able to regard it from its ridiculous side. I believe it has gone along with a deliberate intention to alter the doctrinal position of the Church of England, by introducing into our services, ornaments, vessels, and gestures, which are not prescribed in our order of Common Prayer, and which not being prescribed, are, in effect, excluded from it."

The late Bishop of Carlisle (Dr. Waldegrave) in a Pastoral Letter to the Clergy of his Diocese, in 1866, said:—

"There can be no longer any doubt that there exists at this moment within the pale of the Church of England an organized combination, the object of which is the re-instatement amongst us of those distinctive observances and doctrines of the Church of Rome, which were cast forth at the time of the blessed Reformation.

"The Sacrifice of the Mass, with all its attendant vestments, lights, censings, and prostrations;—Auricular Confession, with all its consequent sacerdotal influences, loosening family ties of God's institution, and working through fraternities and sisterhoods of man's invention,—these and other essentially Popish teachings and practices are now inculcated and defended by men who have subscribed to the formularies, and who retain their position as ministers of the Protestant Establishment of our land. With these formularies themselves an actual dissatisfaction is no longer denied; while the endeavour is made to supplement what is defective, if not to neutralize what is considered to be erroneous, by the introduction of hymns of ominous doctrinal import, in unaccustomed, but highly significant places in the celebration of Divine worship. Nay, more than this, services are held, over and above the Daily Prayer and Communion Office, for which there is no legal warranty whatsoever, and in which the Romeward tendencies of the devotee meet with more satisfaction than he could otherwise attain within our borders. Nor are there wanting plain indications that even Mariolatry itself is regarded as that to which a close approximation may very desirably be made. Of the issue of all this there can be little question. . . . If things

go on as they do at present, who shall say that a fearful reaction, similar to that of the latter half of the 17th century, shall not, even before these things come to pass, shake to their foundations both the Church and the Throne of these Realms?"—(pp. 1 to 3.)

The Bishop of Llandaff (Dr. Ollivant), in acknowledging a declaration against Ritualism, signed by upwards of sixteen hundred laymen of Monmouthshire, in June, 1868, said :—

"That in his opinion the Sacramental theory which it is the avowed object of the Ritualistic movement to uphold, is neither the doctrine of the Church of England nor of the Catholic Church of the very earliest age. With regard to 'practices,' the Bishop said that, although he deemed many of them to be in themselves matters of entire indifference, and though he thought a narrow-minded exclusiveness or a disregard of decency and order in the conduct of Divine Worship was as much to be deprecated on the one hand as superfluous ceremonialism on the other, he believed a great responsibility rested upon the clergy, if, by the indulgence of their own self-will, they give needless offence."—*St. James' Chronicle*, June 8, 1868.

The Bishop of Bath and Wells (Lord Arthur Charles Harvey), in his Charge, delivered in 1871, says :—

"It appears to me that a great effort is being made at the present time to set the plain teaching of the Church of England concerning the Lord's Supper aside as insufficient, and to substitute for it a doctrine identical with that of the Church of Rome, identical in all but the metaphysical explanation by which it is justified. A physical change in the elements by which they become the natural Body and Blood of Christ locally present on the Altar, in the Hand and in the Mouth; and so proper objects of adoration; a real sacrifice or offering up of Christ as a Propitiation; the true Priestly character and powers of the celebrant; the proper altar, and all the adjuncts of true sacrificial worship, seem to me to be taught in our new school. In other words, on that central doctrine of the sacrifice of the mass which Cranmer declared to be the root of all Romish error, a great effort is being made to supersede the doctrine of the Reformed Anglican Church, and to restore that of the Church of Rome. . . . When I add that there are societies of English Churchmen whose professed object is to bring about a reunion with Rome, and unprotestantize the Anglican Church, that it is understood that a considerable section are on the eve of a schismatical separation from the Church of England, in order to be free from all interference with their religious tastes and tendencies, and that the Church of Rome has stronger hope of the return of England to her allegiance to the Pope now, than she has had at any time since the Reformation, and makes the conversion of England the subject of her unceasing prayers, I think I have said enough to show that there is a considerable change in the

attitude of the Church of England towards Rome, and no inconsiderable danger arising to her from that quarter."—(pp. 11 to 13.)

The Bishop of London (Dr. Jackson), in his Charge, delivered in Nov., 1871, used these words:—

"But when we find the 'Catholic revival,' so called, asserted as the antithesis and antidote to the Reformation, which is deplored as a misfortune if not a sin; when its work is admitted, and indeed avowed to be to undo what was then done; when Holy Scripture is disparaged as the rule of Faith unless as supplemented and explained by 'Catholic teaching,' and the Thirty-nine Articles are complained of as an unfair burden, put aside as obsolete, or interpreted in a sense which, if their words can be wrested into bearing, is undoubtedly not that which they were intended to bear; when the doctrines of those who drew them up are disclaimed as uncatholic and condemned as heretical; when language is used, popularly and without qualification, on the subject of the Holy Eucharist, which, whether capable or not of being absolved, under qualification, of contradiction to our formularies, is not only declared by Protestants but claimed by Romanists to be identical with Transubstantiation; when seven Sacraments are again taught, and Confession with absolution is enjoined, not as an occasional remedy for exceptional doubts and sorrows, but as the ordinary rule of a holy life, and the needful preparation for Holy Communion; when Prayers for the dead are recommended and Purgatory more than hinted at; when the *cultus* of the Virgin and the invocation of Saints are introduced into books of devotion, which are framed on the Romish model, and adapted to and distributed among persons of all ages, ranks and occupations; when, finally, we are told, that in order to stabilitate the conquests over Protestantism and re-Catholicise the Church of England, it still remains 'to make confession the ordinary custom of the masses, and to teach them to use Eucharistic worship, to establish the claim to Catholic Ritual in the highest form, to restore the Religious Life' (meaning the life of the Cloister), 'to say Mass daily, and to practise reservation for the sick,' when this movement is thus developed in its results or explained by its supporters, it is not possible that it could be received by Bishops of the Reformed Church of England with anything but disapprobation, warning, and sorrowful rebuke, unless they were unfaithful indeed to their office, their vows, and their Master the Lord Jesus Christ. There are, as we have seen, causes at work which tend to limit practically and enfeeble the authority of the Episcopate; but fidelity to the distinctive principles, doctrines, and discipline of the Church of England is not one of these. It is no source of weakness; it is a ground and necessary condition of strength."—(pp. 51 to 53.)

Let it be borne in mind that the practices and novelties objected to, and protested against, are of modern growth, not the work of "High Churchmen of the Old

School," but of modern Ritualists, or rather Romanizers. The latter have sought to shelter themselves under the name of "High Churchmen." I hesitate not to declare this a misnomer. Their proper name should be *Romanists*, and their proper place is, or ought to be, in the Church of Rome, whither many, after having led others astray, have legitimately gone.

It is painful and distressing, that it should be necessary, in this our day, to protest against Romish doctrines, revived, and taught by men within the bosom of our Reformed Church.

We need hardly remind you that fierce were the controversies on these questions between the Champions of mediæval corruption, and Evangelic truth, and which ultimately resulted in the blessed Reformation.

The denial of Rome's Dogmas of "Transubstantiation;" "the Real Presence;" "the Sacrifice of the Mass," and the other kindred errors, caused the fires of Martyrdom to be lit, and rather than yield or compromise their convictions, the Reformers gave willingly their bodies to be burned. Had they held the doctrines which are now so unblushingly taught by the Ritualists, they would have escaped the scaffold and the stake.

Let us, therefore, value our Book of Common Prayer, secured to us by blood. For in that "Book,"—honestly and grammatically construed—there is not the slightest foothold for the errors protested against.

For three centuries our Book of Common Prayer has exhibited the faith of the Anglican Church. Accurate and distinct in stating truth; firm and unflinching in opposing error; and scriptural throughout, our Articles have been a bond of union amidst all the varying extravagancies of doctrine and discipline, which from time to time have threatened to divide the Church.

Our Prayer Book is a precious legacy, a rich inheritance, the value of which they can best judge of and appreciate, who know how dearly it was purchased, and what blessings it has conferred. Nor can we better

either honor the memory of those martyred Reformers, who have bequeathed it to us, or glorify Him, whose servants they were, than by defending it whilst we live, and transmitting it, if possible, unimpaired to our successors.

I feel, therefore, sure, beloved Brethren of the Clergy and Laity, that you will all agree with me, that it is the imperative duty of the Bishop to use his official and personal influence, and all the appliances of Church machinery to maintain in all purity and godly simplicity, the faith, worship and discipline of the early Church, as it has been restored to us at the time of the Reformation. As a witness for God in His Church, a Bishop must not be influenced by fear or favor, but his aim must ever be to feed with the pure Word and doctrine of God, the Flock of Christ committed to his charge.

While ruled in doctrine by the "Oracles of God," he must be guided in his office of government and discipline by the authoritative teachings and Canon law of the Church that has chosen him to be a Bishop.

Hence it is his duty to watch vigilantly, and guard the Church against all change and innovations in doctrine, practice, worship and vesture, unless warranted by Holy Scripture, and distinctly sanctioned by the legislative authority of the Church.

While prudence, large-heartedness, and impartiality should ever be prominent features in a Bishop, it must be acknowledged that other qualifications and characteristics must be blended with the above. With the dangers which threaten the Church from within and from without, a Bishop must be a man of decision, determination and nerve, to enable him faithfully to exercise his functions as an "Overseer," and a "Watchman on the Tower of Zion."

There is much—and rightly so—required from a Bishop in his office. When the question at his consecration is solemnly and plainly put to him:—"Are

you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?" his reply is equally plain:—"I am ready, the Lord being my helper."

Here is the limit of a Bishop's impartiality—fidelity to his vows!

There are men to be found who will go beyond the teaching of the Prayer Book and the Canon Law of the Church, or omit what they ought to do, and act as if there was neither discipline, Law or Bishop in the Church; who are determined to be guided simply by their own fancies and notions, or in the language of the Prayer Book:—"Such men as are given to change have always discovered a greater regard to their own private fancies and interests than to that duty they owe to the public."—*Vide Preface*. They seem apparently regardless of the consequences, anarchy, and confusion that must sooner or later afflict the Church, if everybody was permitted to do what seemeth best in his own eyes.

From the experience in the past, the Bishop is in faithfulness and duty bound to put a stop even to "little beginnings," if they are likely to grow into evils—as they have done in the Mother-country—and to exercise through good and through evil report, that wholesome discipline which shall tend to "keep the unity of the body in the bonds of peace."

Bishops on both sides of the Atlantic now feel and truly admit that had the "little beginnings" of the Innovators been stopped in time, we should not have had so many sad defections from the Church, and escaped much, if not all, of that unseemly strife now agitating and disturbing the peace and harmony of the Church, and we should have had none of that defiant spirit against the Law and Rulers of the Church,

which is so sad and glaring a characteristic of the Ritualistic Party.

That my remarks on the question of Ritualism and Ritualists are not exaggerated, I will give here a quotation from a Lecture delivered on the 12th of May last, by one of the highest Dignitaries of the Roman Church, in the R. C. pro-Cathedral, at Kensington, London. Monseignor Capel, a great friend of the R. C. Archbishop Dr. Manning, and one of Rome's ablest Ultramontane propagandists, delivered a series of Lectures on "*The present movement towards Catholicism in England*," in which he denounces "these Anglo-Catholics" who, he said, "imitate Rome to the fullest possible extent":—

"He condemned Ritualism as a revolt against Archbishops, Bishops, Convocation—everything. While he had the greatest affection for some engaged in the movement, he also knew of others who were dishonest, and held men's souls in servitude. Where, he asked, was the authority of these men? Dr. Newman gave back to Oxford the authority it had given him, and that was the first impetus given to the movement called 'Catholic.' But how changed! How marvellous the contrast between the conduct of Newman and of the men who now directed, not the movement, but worked in it, who defied their Archbishops and Bishops, who defied all authority, and claimed for themselves an authority that no Bishop or priest of the Catholic Church dare claim! For them the voice of the Bishop was not the voice of authority. Notwithstanding the Articles of the Church of England, this new body of men loudly declared, on their own authority, that there are seven Sacraments, and not two. Notwithstanding the assertions of their own Prayer Book, they permitted the adoration of the Body of the Lord. Notwithstanding the distinct voices of their own Bishops, and the distinct expressions of their own Prayer Book, they were obliged to contort and pervert the latter, so as to give a colouring to their own position. Their Prayer Book said that those who were in trouble of conscience should turn to their Clergy, and seek from them counsel and comfort; but the practical commentary of the Ritualists upon that was to insist upon all persons going regularly to their confession. They went further, and permitted the use of statues and images at devotions, and all that Catholics did in their devotion to the Blessed Virgin. Where was the smallest ground for their authority to do this? If the Ritualists were asked for their authority, one of their answers was that they followed the practices of the Church of Antiquity. That was utterly false, because the rites they had introduced into London, such as the 'The Three Hours' Agony,' were unknown to the Ancient Church. These were not practices of antiquity, but practices introduced since the Council of Trent. Earnest as these men were, great as were the sacrifices they made, they had not a shred of authority for what they did. If they had any authority it might be summed up in the sentence: They imitated Rome to the fullest possible extent. Was it possible there could be a living power in that body? When men were in doubt, and were taking onward steps to the Catholic Church, these Ritualists who had defied their Bishops were in the habit of saying they would take upon themselves the responsibility of their people's souls.

Neither Pope, Bishop, nor priest had a right to hold a position of that kind; but the Ritualists having usurped authority and defied their Bishops, laid down such things as these. In such servitude did this authority hold people that—and an English audience would scarcely believe it—these people dictated whom their flocks should see, whom they should know, and whether they should visit their friends or not. Where was the Catholic priest who dare do such things without bringing down upon him the severest censure of his Church? Catholic priests had nothing to do with these things. Their authority was spiritual; but to dictate to people whom they were to see and whom they were not to see—to tell people it was a deadly sin to enter a Catholic church in this country, but not so across the Channel, was to him the very acme of folly. He knew people who were held in a servitude, in this respect that was to him simply appalling. Were he to read to the congregation letters in his possession written on those very points by people who were becoming Catholics, he felt sure each person present would scarcely believe what was read. There was this abyss between the Catholics and the Ritualists. The former had an authority and submitted to it; they believed in an authority, but the Ritualists believed it not, because they were bound to take authority from themselves."

A Bishop, faithful to his vows, cannot and dare not be a passive spectator, when he sees the enemy coming in—though slyly and under false colors—to assail and pull down the very bulwarks of the Church over which he has been placed, in the Providence of God, to be a faithful and diligent Watchman.

God forbid that we should so miserably, either by timidity, or for the sake of ease or popularity, betray the sacred trust reposed in us. Nay, let us ever, and at all hazards, be true to the Church, which has been purged from Romish error and superstition by such men as Cranmer, Latimer, Ridley, Hooper, and a host of illustrious worthies; who, like a "noble army of martyrs," did not count their lives dear unto themselves, but sealed with their own blood the testimony for the pure and unadulterated Gospel of our Lord and Saviour Jesus Christ.

Believing as I do, that "Ritualism"—whether in its incipient or advanced form—is full of "erroneous and strange Doctrines;" in direct opposition to the teachings and principles of the Church of England, as I have shown; that it has done and is doing great injury to the Mother Church in England, and will be equally a source of trouble and strife to the Church on this continent, if permitted to gain ground in any way,

shape or form,—I deem it my duty, in this my Primary Address to the Synod, to express myself, on so important a subject, in plain, decided and unmistakeable language:—I am resolved, “God being my helper,” to do all in my power to maintain in this Diocese the purity and simplicity of doctrine, worship and discipline, in accordance with the teaching of the Church, as set forth in our Liturgy, Articles, Homilies and Canons; and we dare not suffer the introduction of a System so unsound in doctrine; so Romish in its ceremonial, and so defamatory to our noble martyred Reformers. By God’s grace, I will be true to my consecration vow—“ready, with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God’s Word.”

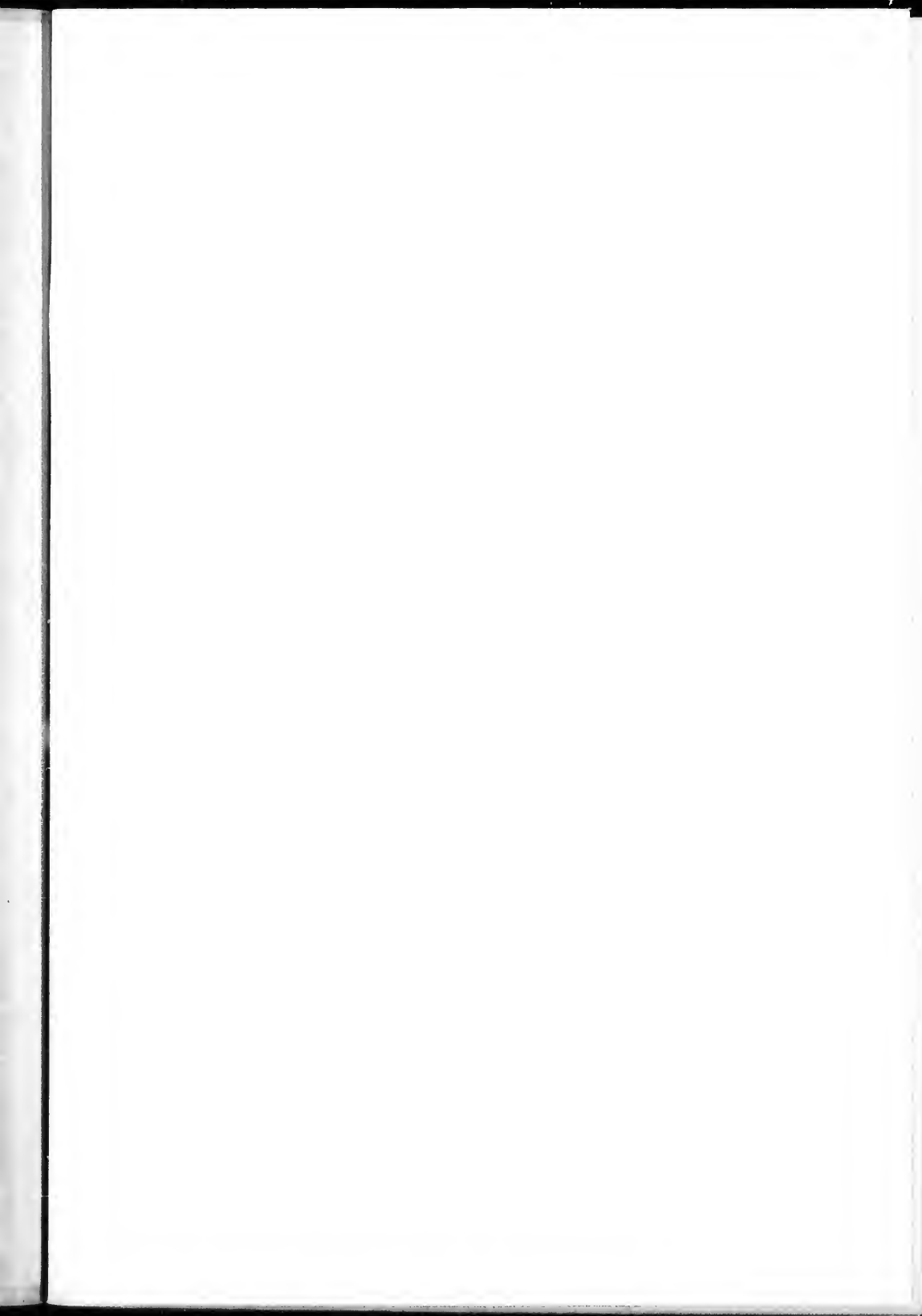
To effect, as much as possible, harmony of practice in our public ministrations, and to avoid giving offence on the one hand or on the other, let us resolve—one and all—to adhere strictly to the Rubrical directions of the Prayer Book, neither adding thereto, nor omitting what is prescribed therein.

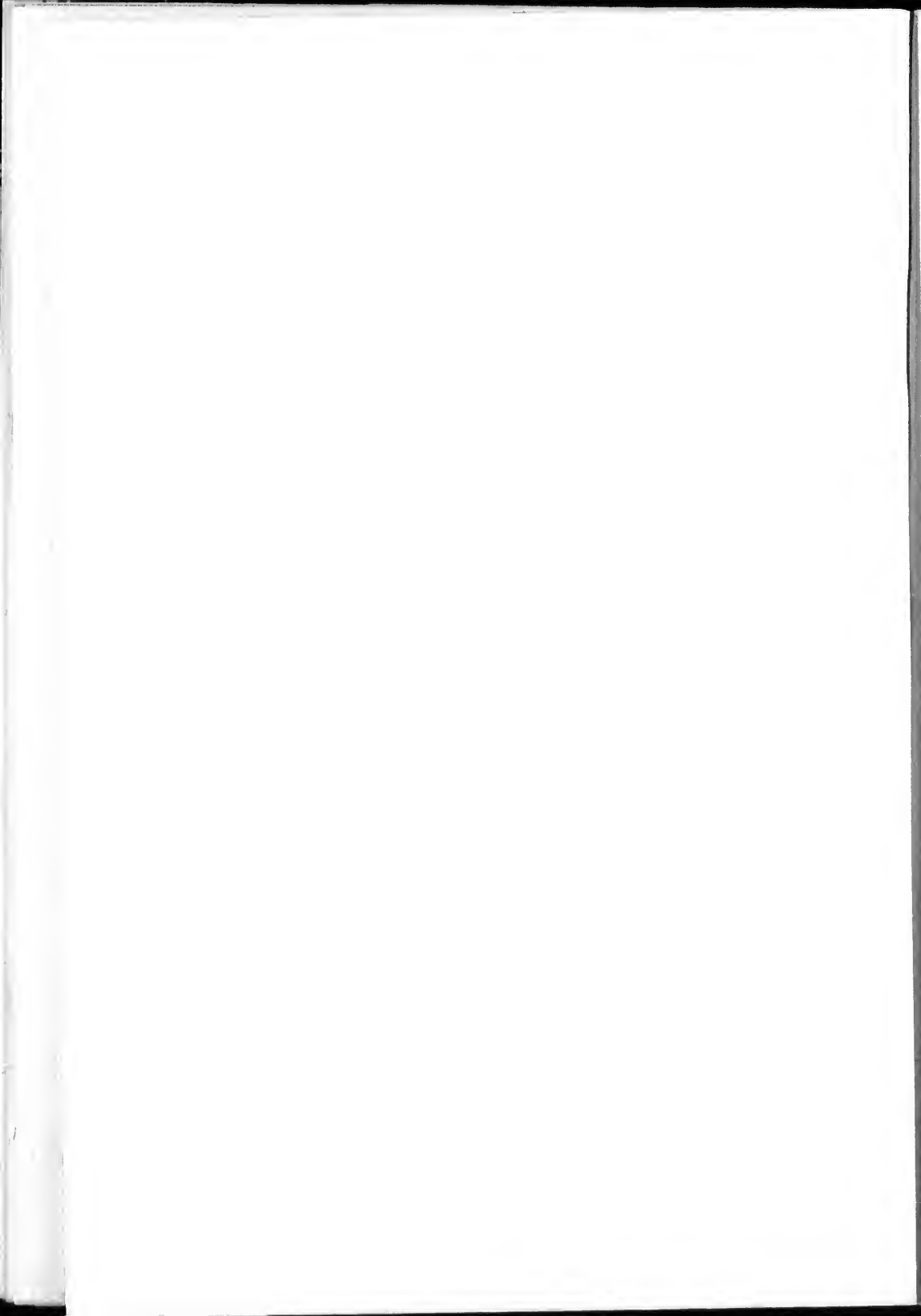
Nothing better or more forcible can be said on this head, than the following from the Preface of the Prayer Book:—

“And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *‘Let all things be done among you,’* saith St. Paul, *‘in a seemly and due order.’* THE APPOINTMENT OF THE WHICH ORDER PERTAINETH NOT TO PRIVATE MEN; THEREFORE NO MAN OUGHT TO TAKE IN HAND NOR PRESUME TO APPOINT OR ALTER ANY PUBLIC ORDER IN CHRIST’S CHURCH, EXCEPT HE BE LAWFULLY CALLED AND AUTHORIZED THERETO.”

If a difficulty occurs in the interpretation of a Rubric, let it be referred to the Ordinary, or to the Synod—the proper authority to decide on such and similar questions. My heart’s desire is that we all should be Churchmen according to the Prayer Book.

As far as I am concerned, you may rely upon it, my Brethren, that I will endeavour, by God’s grace, to administer the affairs of the Diocese with all the impartiality becoming the sacred office of a Bishop in the





Church of God, and that I will, to the utmost extent of my abilities and judgment, manifest on all occasions, and towards all my brethren, that I am not influenced by "party feelings," or by a "party spirit." And my own heart tells me, that you, my Brethren, on your part—like one man—will unitedly and heartily aid me in carrying out, in all integrity and honesty, the principles of the Church in accordance with her Articles, "in their natural and grammatical sense," and in harmony with due Church order and discipline.

THE CHURCH SOCIETY.

It affords me real pleasure to reiterate here, the welcome fact stated yesterday in our Annual Report, that the Society's Income this year has reached the sum of \$12,184.09, being an increase of \$2,161.22 over that of last year. This is a cause of great thankfulness to God, who has graciously inclined our people to devise more liberal things.

Having had abundant opportunities during the winter—while visiting a large portion of the Diocese—to advocate the claims of the Church Society, I rejoice to record here, that my appeals have everywhere been cordially and liberally responded to. In some instances, contributions have more than doubled, and the promise of increased efforts both on the part of the Clergy and Laity to swell the lists of regular Subscribers to the funds of the Society, has greatly cheered me.

But we must not shut our eyes to the fact, that our want of men and means, are great hindrances to our growth. Our present staff of Clergy is inadequate to occupy efficiently the vast Mission field, and our present Income, while insufficient to meet the growing wants of the Church, is also sadly out of proportion to the resources and duties of the Diocese. As a consequence of these and other causes, some portions of our Diocese are wholly, or in part neglected, for which there is no necessity, if the Church *en masse* would

only rise to her high calling of God in Christ Jesus. Let us at the command of our Master, at once assume an aggressive attitude, and deem no hindrance insurmountable where duty calls. If we love Christ as we ought, we shall discharge the sacred Commission intrusted to us:—"Go ye into all the world and preach the Gospel to every creature;" and if we love our neighbour as ourselves, we shall not look upon his spiritual destitution with an unfeeling heart, and pass by on the other side. Love to Christ and love for souls will induce action. The work of God is pressing. We positively do not keep pace, as a Diocese, with the growth of our population. According to the last census, we have a population in this Diocese of 600,500 souls, being an increase of 127,755 within the last ten years. Many of our Church people, I need hardly tell you, are like sheep in the wilderness, having no shepherd. Many Townships are unrepresented by our Church, who have not even an occasional visit from a Clergyman to testify that the Church cares for her children, and would not suffer the few or the least of the flock to be forsaken or neglected. There is another fact which ought to be known, and stir us up to increased exertions, that the Diocese of Huron, notwithstanding that the number of Clergy has more than doubled within the last fourteen years, has nevertheless the fewest laborers in Christ's vineyard of all the Dioceses in this Province, in proportion to our present population:—The Diocese of Toronto, with a population of 619,646, has 139 Clergy; that of Ontario, with a population of only 391,600, employs 75 Clergy; while our Diocese, with a population of nearly double that of Ontario, has only 90 Clergy.

Surely, our duty is plain. We ought to pray fervently to the Lord of Harvest to send more laborers into His harvest, and we ought to labor more diligently and perseveringly to fill the Treasury of the Church Society—our only medium under God—to

enable us to supply the spiritually starving people with "the Bread of Life."

To meet the immediate and most pressing necessities of the Diocese, we must employ at once not less than five or six travelling Missionaries, to visit the remote and most destitute parts of the Diocese. The young men, whose ordination you have witnessed to-day, are both able and willing to go forth as Evangelists, in the true Apostolic Spirit, to make known far and wide "the unsearchable riches of Christ." Let us all follow them with our prayers, that God the Holy Ghost may make them able and successful "Ministers of the New Testament." But looking to the vast field before us, with a rapidly increasing population, we should not rest satisfied until we have—in addition to the resident Clergy—a travelling Missionary for every County in this Diocese, locating him in some central place, where he can conveniently reach the whole Church population in that County; collect the numbers together in their respective settlements for divine Service; distribute Bibles, Prayer Books, Tracts and other good Books. By such a method I feel sure that we shall not only hold our own ground, but gain the respect and co-operation of "all who love the Lord Jesus Christ in sincerity."

Let it be borne in mind that the wealth and resources of the country are ample to meet every requirement and exigency of the Church, to make our Zion "a name and praise in the earth." What we really need, is a consciousness of our wants, and a knowledge of our rich resources, with hearts and minds sanctified by the spirit of God; filled with the love of Christ, and then there will be no lack of means to carry successfully forward the work of God.

We are certainly living in a day of unprecedented prosperity in every department and branch of industry. The fields, the mines, the oil regions, the shops and factories are rolling in upon their owners the most

generous return for labor and capital. Many have become rich who a few years ago had to struggle with difficulties. Professional men of industry and honesty are accumulating fortunes, while the industrious mechanic and day-labourer are making for themselves comfortable "homesteads."

Let only this temporal prosperity be made subservient—for the extension of Christ's Kingdom—as a grateful acknowledgment to God for all His mercies : oh, what could we not accomplish !

There is one happy feature in our Diocese which augurs well for advancing the Master's cause—our Union ! I speak from heart-felt conviction, based upon experience, when I say, I believe there is no Diocese where the Bishop, Clergy and Laity are more united in heart, work and purpose, than in this happy Diocese of Huron. The Clergy as a body are laboring faithfully and cheerfully for Christ and His Church, each in his own respective sphere in peace and love, giving no heed to party strife or feeling. Our Laity are becoming conscious of their responsibilities as members of the Church of God, and that they have not as yet made full use of their means, talents and capabilities, as they might and should, which is the best sign and pledge of reviving and increasing life for the Church.

The very consciousness of advance has a natural tendency to inspire us with increased vigor, the moral effect of which will no doubt soon become apparent.

True, we shall always have to contend with some difficulties, hindrances, and even opposition in our work for God and His Church ; but with the precious promise of the gracious Master for our support :—" Lo, I am with you alway, even unto the end of the world"—we can surmount every difficulty and trial, meet every opposition, and rise with a godly determination to the level of every emergency, ever bearing in mind that the cause which we have to maintain and

propagate, is not the cause of man, but the cause of God.

Give then, my Brethren of the Clergy and Laity, this work of God your care, and your whole-hearted sympathy. Though you have done better than before, for which I feel thankful to the Head of the Church, and grateful to you for your ready and cheerful co-operation with me, yet I know we can do a great deal more, nay, must do more, if we love our Zion, and desire to win souls for Christ. Let us not be satisfied with our efforts, until we have succeeded in securing every member of the Church a regular Subscriber to the Church Society.

May God grant us the open hand and the willing heart, and the godly determination to do with all cheerfulness and with all our might, what our hands find to do. Yea, may the Spirit of God, and the constraining love of Christ prompt us to give up ourselves, our substance, our souls and bodies, as a reasonable, holy and living sacrifice unto God.

• DIOCESAN CATHEDRAL.

You have witnessed this day the laying of the Corner-Stone of our Huron Cathedral. I feel thankful to God that my project to erect a Diocesan Cathedral, that shall be free to all, meets not only with your approval, but with your warm-hearted sympathy as you have both personally and in your Address, presented to me this morning, evinced.

Accept, beloved Brethren of the Clergy, once more my sincere and grateful thanks for your cheer and encouragement in this and in all my plans for strengthening the stakes and lengthening the cords of our beloved Church.

There are other topics of deep interest in connection with Diocesan work, which I should have liked to bring

before you, but I will not on this occasion trespass any longer upon your valuable time.

My prayer shall be that God the Father, God the Son, and God the Holy Ghost—one Triune Jehovah—may be present with us in all our deliberations; keep us united in love and peace, and enable us, individually, and collectively as a Church, to maintain and propagate with all diligence and simplicity the faith of Christ “which was once delivered unto the saints.”

I. HURON.

RECORD OF .

Episcopal Visitations and Acts, &c.

August 27. I preached in St. Paul's, London, in aid of the City Mission Fund.

Sep. 3. Consecrated a beautiful little Church at Thamesville; preached twice; confirmed 44; addressed the candidates; baptized 4.

Sep. 4, 5, 6. Attended Church Society Business.

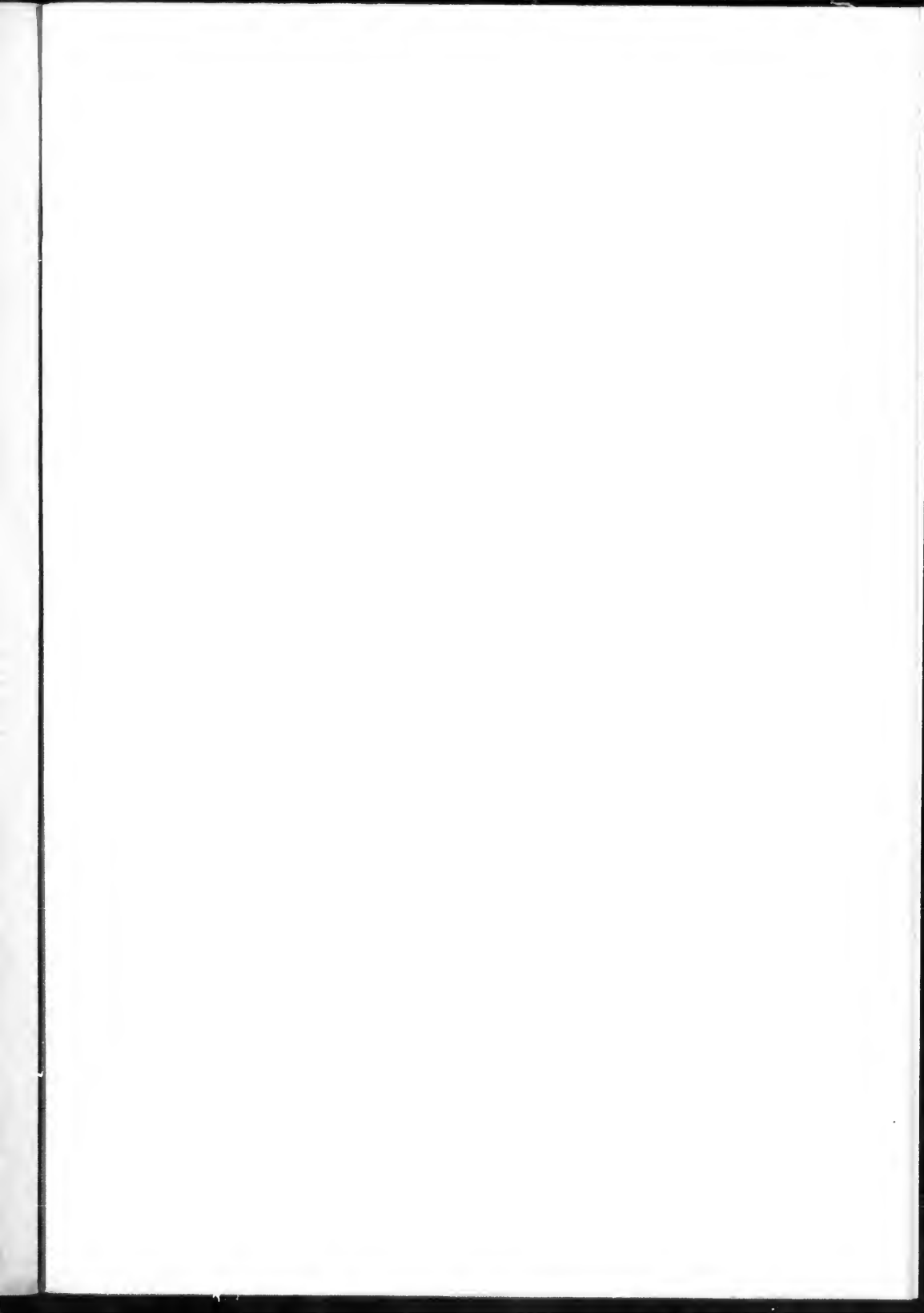
Sep. 8. Attended Huron College; addressed the students.

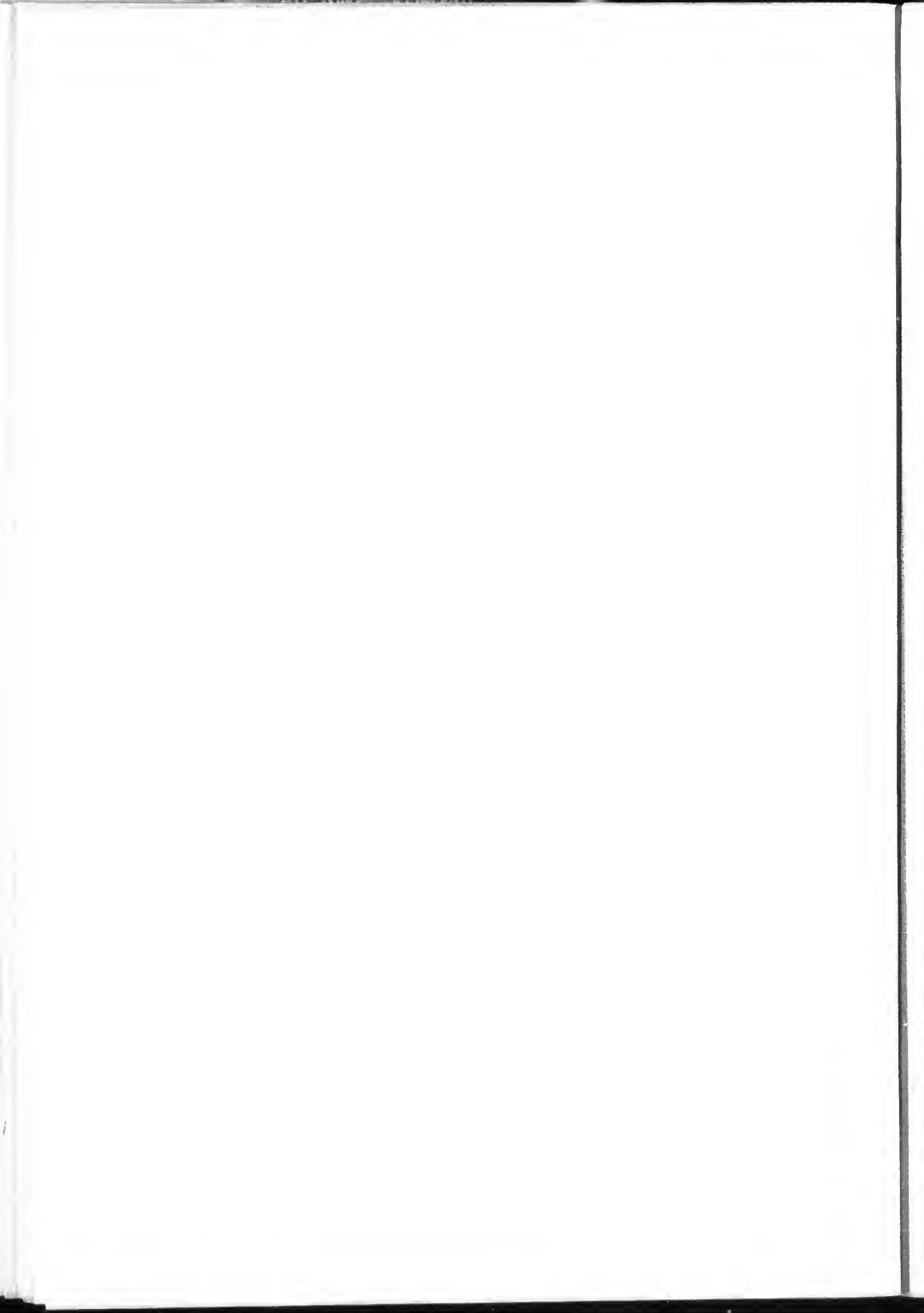
Sep. 10. Preached in St. Paul's, London, and in the Hellmuth Colleges.

Sep. 11. Left for Montreal to attend the Provincial Synod.

Sep. 13. Read the Litany in Christ Church Cathedral, and assisted in the administration of the Holy Communion.

Sep. 17. Preached in Trinity Church, Montreal, in aid of the Montreal Diocesan Church Society.





- Sep. 24.* Preached in St. Paul's, London, referring in my sermon to the demise of the late lamented Bishop of Huron, who departed this life early on the Friday previous—*Sep. 22.*
- Sep. 25.* Attended the Funeral of the late Bishop, and performed in conjunction with the Rev. Dr. Boomer the Funeral Service.
- Sep. 27.* Opened the new Church on the "Indian Reserve," Sarnia; preached to an Indian congregation and confirmed 4 Indians.
- Oct. 1.* Preached in St. Paul's, London, the Funeral Sermon on the late lamented Bishop.
- Oct. 8.* Preached in St. Paul's, London, and in the Hellmuth Colleges.
- Oct. 11.* Consecrated the Church at Dresden; preached once; confirmed 11, and addressed the candidates.
- Oct. 15.* Preached in the evening in Huron College Chapel, in aid of Church Society.
- Oct. 17.* Confirmed in Tilsonburg 34; addressed the candidates; preached once, and administered the Holy Communion.
- Oct. 22.* Preached at Delaware in the morning; confirmed 29, and addressed the candidates.
- Oct. 22.* Preached in the afternoon to the Indians in Oneida Town Church; confirmed 40 Indians; addressed them and administered the Holy Communion.
- Oct. 24.* Had a Meeting of the Dean, Archdeacons, and the Rural Deans, &c., submitting the "Pastoral" to them, which met with their hearty approval.
- Oct. 29.* Consecrated the Church at Wingham, and preached twice.
- Oct. 30.* Preached in Leechville; baptized 3; and addressed the people on the subject of their future Minister, and who complied with my conditions.
- Oct. 30.* Addressed a large gathering at Listowel Church; stated conditions on which a Clergyman

would be appointed, which conditions were cheerfully complied with.

Nov. 1. Candidates for Holy Orders presented themselves for examination.

Nov. 5. Ordained one for the order of Deacon and three for the Priesthood, in St. Paul's, London.

Nov. 6. Attended a Vestry Meeting of St. Paul's, London, when \$4,000 were unanimously voted towards the proposed Diocesan Cathedral.

Nov. 9. Attended Land Committee Meeting of the Church Society.

Nov. 12. Opened a new Church at Moncton; preached; confirmed 19; addressed the candidates; administered the Holy Communion, and baptized two.

Nov. 12. Preached in Mitchell in the evening; confirmed 51; addressed the candidates, and administered the Holy Communion.

Nov. 13. Spent some hours with the Rural Dean of Perth, the Rev. E. Patterson, to make arrangements for Church work in his Rural Deanery.

Nov. 13. Attended Grace Church Vestry Meeting, Brantford.

Nov. 14. Met the Clergy of the Rural Deanery of Brant at the residence of the Rev. Canon Nelles.

Nov. 15. Attended a Meeting of Trinity College Corporation, Toronto.

Nov. 19. Preached in the Hellmuth Ladies' College, and administered the Holy Communion.

Nov. 26. Preached in Hellmuth College.

Dec. 3. Preached in St. Paul's, London.

Dec. 8. Addressed a Meeting at Seaforth in aid of the Church Society, and baptized Rev. Mr. Starr's child.

Dec. 10. Preached in Huron College Chapel.

Dec. 25. Preached in St. Paul's, London.

Dec. 27. Preached in Brantford, and addressed a Meeting in aid of Church Society.

Dec. 28. Preached in Paris, and addressed a Meeting in aid of Church Society.

1872.

Jan. 2. Preached in St. Thomas, and addressed a Meeting in aid of the funds of the Church Society ; was also present at the Ruri-Decanal Meeting for the County of Elgin.

Jan. 3. Addressed the Parochial Association of St. Paul's, London.

Jan. 4. Attended the Ruri-Decanal Meeting of the County of Oxford, at Woodstock, and in the evening addressed the Parochial Association of Woodstock Church.

Jan. 6. Preached, and addressed a Meeting at Point Edwards in aid of Church Society.

Jan. 7. Preached in Sarnia in the morning for Church Society, in the afternoon at Corunna, and in the evening at Mooretown.

Jan. 8. Addressed a Meeting at Strathroy for Church Society.

Jan. 14. Preached twice at Ingersoll in aid of Church Society ; confirmed 40, and addressed the candidates, and administered the Holy Communion.

Jan. 15. Addressed a Meeting at Ingersoll in aid of Church Society's funds.

Jan. 16. Attended a Meeting of the Church Society at Delaware.

Jan. 19. Attended a Church Society Meeting at St. John's, London Township.

Jan. 19 & 20. Examined a Candidate for the order of Deacon.

Jan. 21. Confirmed in Stratford 56 ; addressed the candidates ; preached twice ; ordained one Deacon, and administered the Holy Communion.

- Jan. 22.* Addressed a Church Society Meeting at Stratford, and aided the formation of the District Church Society in that Rural Deanery.
- Jan. 23.* Preached once ; confirmed 20, and addressed the candidates.
- Jan. 28.* Preached in St. James' Cathedral, Toronto, in the morning in aid of the Funds of the Mission Board of the Diocese ; preached also in the evening in the Cathedral.
- Feb. 4.* Preached twice at Simcoe in aid of Church Society.
- Feb. 5.* Attended the Annual Church Society Meeting at Simcoe, also the District Church Society Meeting of that Rural Deanery.
- Feb. 11.* Preached in St. Paul's, London.
- Feb. 14.* Ash-Wednesday. Preached in St. Paul's, London.
- Feb. 15.* Preached in St. Jude's, Brantford, in aid of the Church Society.
- Feb. 18.* Preached for Church Society in Sandwich in the morning ; in the evening at Windsor for the same object ; confirmed 17 ; addressed the candidates, and addressed the Sunday School children in the afternoon.
- Feb. 19.* Attended the Essex Ruri-Decanal Meeting at Windsor in the afternoon.
- Feb. 19.* Church Society Meeting in the evening, when several of the Detroit Clergy were present, who aided the Mission cause effectually by their able speeches.
- Feb. 20.* Preached at Chatham for Church Society.
- Feb. 24.* Attended the Annual Meeting of the Church Society at Clinton.
- Feb. 25.* Consecrated Clinton Church ; preached in the morning, and administered the Holy Communion.

- Feb. 25.* Preached in the evening at Goderich in aid of the Church Society.
- Feb. 26.* Attended a Meeting of the Church Society at St. Stephen's in the afternoon, and a similar Meeting in the evening at Goderich.
- March 4, 5 & 6.* Church Society Meetings, &c.
- March 7.* Clerical gathering at Norwood House.
- March 10.* Preached in the morning in St. Paul's, London, and in the evening in Huron College Chapel in aid of the Church Society.
- March 17.* Preached in Galt, morning and evening, in aid of the Church Society, and addressed the Sunday School in the afternoon.
- March 22.* Preached at Glencoe; confirmed 17, and addressed them.
- March 24.* Preached in St. James' Cathedral, Toronto.
- March 29.* Good Friday. Preached in Christ Church, London.
- March 31.* Easter Sunday. Preached at Woodstock, and administered the Holy Communion.
- April 7.* Preached in St. Paul's, London.
- April 14.* Preached in Hellmuth Ladies' College.
- April 16.* Attended Church of England Young Men's Association.
- April 21.* Preached in Hellmuth College.
- April 23.* Preached in Huron College.
- May 5.* Preached in Hellmuth Ladies' College, and administered the Holy Communion.
- May 6.* Attended the Ruri-Decanal Meeting at Woodstock. Preached, and addressed a Meeting in aid of the Church Society.

May 12. Preached in Christ Church, London, on behalf of the Church Society.

May 19. Preached in St. Paul's, London.

May 26. Preached in St. Paul's, London.

May 26. Attended a Meeting of the Church of England Young Men's Association.

May 27, 28 & 29. Examination of Candidates for Holy Orders.

June 2. Preached in Huron College Chapel, addressing especially the young men to be ordained.

